

VERMONT TELEGRAPH.

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BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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For the Telegraph.

No. 4.

THE JUDGMENT OF INTERCESSION.

The phrases from and since the Foundation of the World, "Before the World began," "Before the Foundation of the World," and "In the End of the World."

Before we attempt a development of the Judgment of Rewards, which, from the time that the Romish religion gained its ascendancy in Christendom, the writer thinks has been laid up in a napkin, been reeled, a few thoughts will be offered on the topic which heads this article, giving the biblical incident more time to correct any errors that may have been committed in attempting to prove from various passages which can have no other possible meaning, a judgment of intercession, and also that it may be settled now in the mind of any disputant and every reader for truth, before entering into discussion on the last office of the word judgment. I say that it may be first settled whether the Judgment of Hebrews 9:27, is a figure of the ministration of the intercession, or first coming of Christ, with which it is there connected and contrasted by the apostle to the Hebrew church, who were familiar with all the Mosaic and Levitical rites; or whether it is a declaration of the Judgment of rewards at the second coming of the Savior. For if that text, found in the midst of and in the closest connection with the law of types and rituals and even with Christ himself—If Hebrews 9:27 does indeed constitute and must rule the explanation of the Judgment at the second coming of the Son of man, (Mat. 25:31), which by the apostle Jude is so justly called the "Judgment of the great day," add to this that no allusion to that judgment is made in all this chapter, save in the last words and those touch not the case of the wicked, namely, "and unto them that look for him shall he appear the second time without sin [offering] unto salvation? neither in the tenth to verse 25, except the last clause of the 19th verse, which also looked forward to the same time as follows: "from henceforth expecting till his enemies be made his footstool"—I say when that shall be proved, the writer will frankly acknowledge himself to be in more than Egyptian darkness, in respect to what the "day of wrath and revelation of the righteous judgment of God," is. Furthermore, he shall then be constrained to admit that the Bible, and accuser of the sacred scriptures as containing insurmountable contradictions and inconsistencies, has furnished ground for his infidelity. "The Infidel" an appellation which I utter in no unkindness, but in charity and humbleness of mind, considering many of the circumstances under which he has become infidel; also considering the respectability of not a few of that class—a class of men whose numbers are fast increasing and who, with Universalists, etc. as many more centuries shall pass as have elapsed since the commencement of the Christian era, will overflow the land and subvert Christianity, except a re-examination of the scriptures shall generally take place and an elucidation of the doctrine of the Judgment, other than is now extant, be given.

But to our subject.
First, the word, "Slain," and the phrase, "From the foundation of the world."
(Rev. 13:8.) "And all that dwell on the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb, slain from the foundation of the world." But how and in what sense was Christ slain from the foundation of the world, even before he was born? We know that he has been held from the days of Roman times that it was in the mind, purpose, or decrees of God, that he was slain from the foundation of the world, i.e., from creation. But when we consider that with the Lord all things are present—that whatever was in the mind or purpose of God at any given time, always was in his mind, we shall plainly perceive that there was never a point of time when in the mind of God the Savior was not slain. Whereas to be slain from the foundation of the world, implies that before that time in his mind the Savior was not slain. But was not Jesus called the "Lamb of God," from the fact that the lamb was made a type of Christ? John Baptist saying, "Behold the Lamb of God which taketh away the sin of the world." And was not Christ figuratively slain in the offering of each lamb for a sin-offering? I ask was he not thus slain by the high priest at the yearly sacrifice from the foundation of the world? Yet not from creation, however, for that rite was not coeval with creation, but he was a Lamb, emblematically slain from the foundation or institution of the law, at which time slaying of sin-offerings began. The term "law" signifying and combining in it the Jewish government, polity and kingdom, under which "every transgression received a just recompense of reward." That kingdom being somewhat emblematical of or a stepstone to the king-

dom of Christ which in due time supplanted the former kingdom, rewarding every man according to his works.

Second, (Mat. 13:35,) "That it might be fulfilled which was spoken by the mouth of the prophet saying, I will open my mouth in parables I will utter untold things which have been kept secret from the foundation of the world, i.e., foundation of the law or kingdom by Moses. As it is written, 'the law was our schoolmaster until Christ'—the italicized words "to bring us" being the gift of the translator.

"Kept secret," or but imperfectly shown, or seen in embryo through the allegory and personification of the prophet and Psalmist, or only viewed as through a glass darkly in the figures of the law; Luke (24:44,) reading thus, "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me, the prophets, the Psalmist and the Law looking forward to the kingdom of Christ, as (Thirdly), it is written (Mat. 25:34) 'Come ye blessed of my Father inherit the kingdom prepared from the foundation of the world [giving of the law].'"

Fourthly, Zechariah also uses words of similar import: (Zech. 1:7) "As he spake by the mouth of his holy prophets which have been since the world began, that we should be saved from our enemies and from the hand of all that hate us." But who from Adam to Moses were called prophets so that to take in them the phrase "world began" must refer to creation. The first world which was from Adam to Noah being destroyed for their wickedness, and no other people which lived before the promise was made to Abraham, or the law was founded, are in scripture called "the world." The Jews themselves did not acknowledge the parentage of Adam, because he fell, but scoffingly said: "We have Abraham our father, and we are the disciples of Moses." Moreover the words that constitute our subject are rarely used in scripture, referring to the beginning of the overthrown world, but to the establishment of the then existing world or new era. And does not every reader who is tolerably skilled in language, and has correct views, perceive that it would have been improper in No's. 2, 3 and 4 to use world, referring to creation or to the old world? and that in No. 1, such a reference would not have been a strictly true declaration? [Concluded next week.]

HEALTH.

The article below is an extract from one of that valuable series of pamphlets, under the title of "Health Tracts," edited by "Dr. Wm. A. Alcott, Author of the Young Husband, Young Wife, Young Housekeeper, Young Mother, House I Live in, Young Man's Guide," &c. These pamphlets are made up from another work by the same author, entitled the "Library of Health." They should be read by the whole community. It is my design to make copious extracts from the number of which the following is the commencement:

BREATHING BAD AIR.

Dr. Franklin, in his usual humorous manner, but with his accustomed gravity, relates, in one of his essays, the following anecdote: a principal object of which, no doubt was, to show the influence which pure air has upon human health, happiness and longevity.
"It is recorded of Methusalem, who, being the longest lived, may be supposed to have best preserved his health, that he slept always in the open air; for when he had lived five hundred years, an angel said to him—Arise, Methusalem, and build thee a house, for thou shalt live yet five hundred years longer. But Methusalem answered and said—If I am to live but five hundred years longer, it is not worth while to build me a house—I will sleep in the air as I have been accustomed to do."

But Dr. Franklin insists, still more strongly, on the importance of breathing pure air. He says—confined air, when saturated with perspirable matter, will not receive more; and that matter must remain in our bodies and occasion diseases. And again, in telling us what he means by perspirable matter—for the doctor was very much in the habit of explaining his own terms—he says, we generally eat about twice as much as nature requires; and the superabundant matter, in a healthy state of the body, and amid free air, amounting, as he appears to estimate it, to about five eighths, or rather more than one half of what we eat, passes out of the body through the pores of the skin, and through the fine membrane which lines the inside of the lungs. This moisture, if confined in the body, for want of free air to be applied to the surface of the body, and to be inhaled or drawn into the lungs, becomes putrid, as he supposes. "Living bodies do not putrify," he says, "if the particles, as fast as they become putrid, can be thrown off; but in a close room, we receive them again and again, though they become more and more corrupt." A single person is said to spoil only a gallon of air a minute; and therefore it requires a longer time to spoil a chamber full. It is done, however; and many putrid disorders have hence their origin."

Now although the physiology of the human system is somewhat better understood now than it was in Franklin's time,

yet there is much of truth in what he says; and had mankind been wise enough to heed his cautions, the consequences would have been most happy. Whether the sad accidents, and the sudden and protracted diseases, and the pale faces, which are so often seen and known among us, are caused exactly in the way he supposes or not, no one now doubts their frequent existence. Nor will any one, who has the least claim to philosophy, doubt the importance of pure air, and the deleterious and often fatal consequences which result from the want of it.

One single glance at the world we live in—at least with the eye of plain common sense—will show, in some good degree, the importance of the truth we are now trying to inculcate. Look at our farmers and other laborers who are most always in the open air. Notwithstanding their ignorant abuse of their constitutions in a thousand ways—some of them among the more flagrant which can be found—their constant exposure to the open air gives them that "firmness of nerve" (muscle, rather,) "and energy of thought," for which, other things being equal, we look in vain elsewhere. We will not say that the average duration of their lives, or the rapidity of their thoughts, is quite equal to that of a few other classes of society, for, according to the calculations of Dr. Caspar of Berlin, clergymen and merchants live a little longer in Europe than farmers;—and we know that, as a general rule, they think faster. Yet we know also that true length of life is not to be measured by mere length of days. We doubt much if the average amount of immunity from suffering be not in favor of laborers, notwithstanding their gross errors and abuses;—and we attribute it, in a very large degree, to their exposure to the open air. It is not the smell of the earth, as has sometimes been vainly supposed, for the effluvia of decomposing vegetation are rather injurious than healthy; and the breathing of so much dirt as farmers and other laborers are sometimes liable to breathe, is decidedly hurtful. Nor is it their great amount of exercise, for many persons who are employed within doors have quite as much exercise, and of a kind too which is calculated to bring into play, nearly as well, all the moving powers of the system, and yet they have not such hard and firm muscles as the former have. No; it is the air principally, though we will not say entirely. It is in some degree, we must confess, their freedom from that "wear and tear," and "exhaustion" of mind and soul, to which men of almost all other occupations are more subject than they, and their general if not uniform cheerfulness.

But we must enter a little into detail in regard to the structure of the human lungs and skin, and the philosophy of the atmosphere, before we can well understand the nature of the wonderful relation which subsists between them.

The atmosphere, in which we live and move & breathe, surrounds our globe, as a belt, to the height of about forty-five miles. If the earth be supposed to contain 200,000,000 of square miles, and 800,000,000 of inhabitants, this would give a dividend to each human individual of about eleven cubic miles of air. We say to each human individual, because other animals breathe it as well as men—even, to some extent, the tenants of the great deep. If we should take it for granted, that the animals use, in the whole, ten times as much as man, there would still be left to each person at least one cubic mile, which, at an average of half a pint of fresh air at each inspiration or drawing in of the breath, would last us many years, provided even that no changes were going on to renew it. We shall see presently, however, that such is not the fact, but that there are processes in nature constantly going on to renovate it; so that were the population of the earth to become a hundred or a thousand times as large as it now is, there could never fail to be a supply for every individual, could he be induced to use it.

This atmospheric air, in which we are immersed all our lives long, is not a simple gas, as the chemists would say, but a compound one. It is made up of two gases or airs, called oxygen gas and nitrogen gas, in very different proportions. The former seems to be the vital or principal part of the atmosphere; for the other part—the nitrogen or azote—is added to dilute it, as we would dilute, with water, a liquid which would otherwise be too strong for us, and injure us. In fact, the analogy here alluded to is pretty close; for oxygen, though it is the part of the air which supports life, would be quite too strong for us to breathe by itself. We might feel exhilarated and happy a short time; but after a little while we should be exhausted. We should live too fast, and should, in consequence, in a little time, be completely worn out and perish. But by mixing about four fifths of nitrogen, or in nutritious air, with one fifth of the vital or nutritious air, the Creator has formed a mixture for our use, which, if kept always in a perfectly pure state, and if there were no other causes of human disease, would enable us to last to old age, and to enjoy health as long as life.

Of this mixture we draw in or inhale from half a gill to a pint—the quantity varying according to age and other circumstances—at every breath, all our lives long. As soon as it is drawn in, the lungs are in a perfectly healthy state, and are not compressed or crowded by too tight a dress, too full a stomach, or by a

cramped position of the body, it is diffused or spread over all the hollow cavities or cells with which the lungs so wonderfully abound, to come in close contact with the blood, and to form it and purify it. In order however to understand this part of our subject, we must say something of the blood itself, as well as of its circulation.

This fluid, in quantity amounting to at least five or six gallons in the adult, goes from the heart to the extremities of the system, and returns again, in less than four minutes. It goes out comparatively pure; and after having its finer and more perfect particles taken out to promote our growth, or to supply the constant "wear and tear," or waste of the various parts through which it passes, comes back more or less impure. It goes out also highly endowed with vitality, (for the blood may be said to have life as much as the solid parts of the body,) but it comes back with a considerable loss of that vitality. It is somewhat cooler, and would freeze sooner than when it set out on its journey. Were there no means of restoring its heat, and life, and purity, it would go the round of the circulation but a very few times before it would not only be unfit for circulation, and for the nourishment of the body, but actually poisonous to it. Either the carbon with which it becomes loaded, and which gives it a very dark color, or something else in it, would spoil it for the purposes of sustaining life, and we should soon perish.

Nor is this all. The chyle which is formed from our food, which is at first either milky or pearly in its appearance, and which is ultimately to become blood, cannot become so by merely circulating in the veins into which it is poured, nor by going every four minutes the whole round of the circulation, including the heart and the arteries. There must be some process or processes both for forming the blood and for refining it.

This twofold work is accomplished in the lungs. The whole mass of the blood not only goes out to all parts of the body and back again every three or four minutes, but as soon as this grand general tour is finished, it makes a shorter, but more special journey, through the lungs, whence it returns again to the heart. In this journey it is that the work of forming as well as of renovating the blood is accomplished.

We have spoken of air cells in the lungs. Now it would be difficult to describe the inside of the lungs in such a way as to make the subject intelligible, in a short article like this, especially without the aid of plates. We are compelled, therefore, to the mere statement, that the windpipe, through which the air passes from the throat to the lungs, divides and subdivides almost without end, till at last these minute subdivisions end in little globular cells. Now the numerous passages formed by the divisions of the windpipe of which we have spoken, together with the almost innumerable little cells at their extremities, are all lined with a thin membrane, not unlike the skin and the lining of the intestines, only vastly thinner and more delicate than either. The extent of this membrane thus lining the internal surface of the lungs, has been usually estimated, in an adult, at about fifteen square feet—equal to the extent of the skin itself. These cells are always filled with air, in the living, healthy adult individual, amounting probably to one hundred cubic inches, or from three to four pints. The difference of different individuals, in this respect, is, however, extremely great.

But be the quantity of air contained in the lungs what it may, it is not all expelled in expiration; that is, in throwing out our breath;—nay, only a very small part of it—probably, in ordinary cases, not more than half a pint. This is replaced, at the drawing in of the next breath, by an equal quantity, so that the lungs are always kept full.

To be continued.

Religious Miscellany.

MISSIONS TO AUSTRALIA.

Dr. Lang is now on a visit to this country attempting to enlist the churches in missionary operation among these Islands. The Foreign Missionary Chronicle has the following notice of the wants of that part of the world.—N. Y. Observer.

AUSTRALIA AND NEW ZEALAND.—These distant countries deserve our particular regard as fields for missionary labor. Their territorial extent is scarcely less than that of our own country, their climate better, and a large part of the soil hardly less productive; they are capable, therefore, of sustaining a very large population. Their aboriginal inhabitants, though in numbers they cannot be compared with the millions of south eastern Asia, are yet a numerous and interesting, but at the same time a degraded and perishing people, who greatly need the immediate and efficient aid of Christian benevolence to save them from entire extinction. Moreover, so great is the resort of American whaling ships to the harbors of those countries, exerting too often a most injurious influence on the unhappy natives, that we are particularly called on to care for and to provide means for the spiritual benefit of our countrymen. In addition to all this, not less than seven important colonies are now established under the auspices of Great Britain, which are rapidly increasing in numbers and influence. It has been well said of them that they will become

"the America of the Southern Hemisphere." And the Roman Pontiff is making vigorous efforts to establish his influence over these rising states. The valley of the Mississippi, it has been strikingly observed, and the colonies of Australia are the great fields in which the Bishop of Rome is most anxious to establish his supremacy.

Much interesting and valuable information respecting these countries has been laid before the Executive Committee by the Rev. Dr. Lang, the senior minister of the Scotch Presbyterian church in New South Wales, who is at present on a visit to our churches. This gentleman had the honor seventeen years ago of forming the first Presbyterian church in those ends of the earth, and through many and most trying difficulties, attended with no small pecuniary sacrifices, he has been enabled to continue unto this day his zealous labors for the good of his adopted land. We hope his visit will be the means of awakening much interest among our churches on behalf of those important countries. The Executive Committee would gladly engage in missionary efforts at the different places in New South Wales and in New Zealand, if the churches should place the men and the means at their disposal.

STRIKING THOUGHTS.

The beauty of the rainbow vanishes in the storm; the meteor's flash is but a moment; the glittering gems of heaven will one day go out; the sun himself will be extinguished; but the star of hope shines beautifully forever.

The water that flows from a spring, does not congeal in the winter. And those sentiments of friendship which flow from the heart cannot be frozen by adversity.

A year of pleasure passes like a fleeting breeze; but a moment of misfortune seems an age of pain!

A noble heart, like the sun, showeth its greatest countenance in its lowest estate.

'Tis one of God's blessings that we cannot foreknow the hour of our death; for a time fixed, even beyond the possibility of living, would trouble us more than doth this uncertainty.

How much ill might be avoided, if men never repeated aught that they had heard, without first considering their immediate right to do so, and the ultimate consequences which so doing might produce!

Death has nothing terrible in it, but what our life hath made so.

If this earth were at once the soul's cradle and her tomb, why should the cradle have been hung amidst the stars, and that tomb illuminated by their eternal light?

It belongs to God only to create, but it is given to men to know; and that knowledge is itself an assurance of immortality.

Christianity has glorified the philosopher, and its celestial purity is now the air in which intellect breathes.

REVIVALS.

Albany.—Within the last few months, the churches of this city have enjoyed a very precious season of refreshing from the presence of God.

In the First Presbyterian church (Rev. Dr. Campbell's) an unusual degree of seriousness was manifested immediately following the communion service several months since. The gracious indication of the presence of the Spirit, was observed and improved by the pastor, until soon a very general and anxious state of religious inquiry prevailed throughout the congregation. As a part of the fruits of this revival seventy were received into the church at its communion the last Sabbath in March,—sixty-five on profession and five by certificate.

In the Second Church (Rev. Dr. Sprague's) a work of similar interest has prevailed. It has been characterized by a remarkable stillness and solemnity. So manifestly has it been the work of God, that the mouth of opposition has been entirely closed. The Lord's supper has not been celebrated in this church since the revival.

In the Third Church (Rev. E. A. Huntington's) the state of things is increasingly interesting. Thirteen were added to its communion on the first Sabbath in March—eleven on profession, of whom seven were men. Many more are expected to unite hereafter.

In the Fourth Church (Rev. E. D. Allen's) ninety-one have been received into the church since the first of February last, twelve of whom were, by certificate, and seventy-nine on profession of their faith. Sixty were received last Sabbath, April 5th. Of these thirty-eight were heads of families. Twenty-five received the ordinance of baptism.

The preparatory lecture on Friday evening previous to the communion was a season of peculiar interest and solemnity.—Sixteen infant children were offered in baptism by their believing parents, and consecrated to the God of Abraham, who has covenanted to be "a God unto them and to their children," and whose "promise is unto you and your children and to all that are afar off even as many as the Lord our God shall call." May Abraham's faith and faithfulness distinguish the lives of all.

Troy. The Second Presbyterian Church (Rev. E. Hopkins) received twenty-nine into its communion last Sabbath, April 5th, of whom seventeen were heads of families, and among whom eleven new family altars have been erected.—About as many more have been examined by the session and propounded for admis-

sion to the church at its next communion, before which the number will probably be much increased.

The Third church (Rev. Dr. Snodgrass) received thirty-seven to its communion on the last Sabbath—thirty-one on profession. Among these eight family altars have been newly erected. A large number more are entertaining hopes, and conversions are still occurring in the congregation.

The First church (Rev. Dr. Beman's) holds his communion on the next Lord's day, when about sixty are expected to unite with it. These are chiefly from among the youth of the congregation.

A large number have also been received into the Bethel church. The definite number we have not heard.

The Episcopal, Baptist, and Methodist churches have also shared richly in this gracious work of the Spirit. It is computed that from eight hundred to a thousand have been converted among all the congregations in the city since the commencement of the revival.

POUGHKEEPSIE. For some months past there has been a precious outpouring of the Holy Ghost upon this village. The Reformed Dutch, the Congregational, the Presbyterian, the Baptist, and Methodist churches have, each of them, more or less richly enjoyed this refreshing from on high. We prefer not to publish the estimated number of hopeful conversions, until we hear the accessions that are actually made to the churches.—The papers.

From the London Church Miss. Record for Jan. Remarkable Religious Movements in North India.

In May last, the Committee of the Church Missionary Society received intelligence of a remarkable religious awakening at Kishnagur, a station of the society, 62 miles N. by E. of Calcutta, where the Rev. William J. Deer, one of its missionaries, had been diligently laboring during several years. The particulars of this awakening, thus communicated, were collected by the venerable Archdeacon Dealtry, who went to Kishnagur in February, 1839, for the purpose, at the request of the Bishop of Calcutta, assisted by the Rev. Krishna Mohana Banerjee, a native Missionary of the Society for the Propagation of the gospel in Foreign Parts. This deeply interesting information was printed in the Church Missionary Record for June last, and subsequently published as a separate tract, with such additional particulars as had reached the committee to the end of October. They have now received a full and detailed report from the Bishop of Calcutta himself, in a letter to the Earl of Chichester, the President of the Society, written from Ruttunpore on the Bhoyrup, near Anunda Bas, 25 miles from Kishnagur, Oct. 30, 1839. The bishop's visit to Kishnagur was the commencement of a visitation of his diocese, which his lordship calculated would occupy him 18 months. The bishop's visit took place eight months after the archdeacon's, consequently a space of time had elapsed sufficient to test, to a considerable extent, the real character of the work at Kishnagur. The bishop's examination of the state of things there was carried on personally at different points, and made with every practicable degree of caution and circumspection. The result yielded full satisfaction to the bishop's mind; after, as will be seen, making a large allowance for what may ultimately prove to be unsound and temporary excitement only. His lordship has most kindly and considerably communicated, in full detail, to the society, what he saw, the information which he acquired, and the views and suggestions which occurred to him, as calculated to put the committee completely in possession of the state of the mission, and to guide them in adopting such further measures as may, through the Divine blessing, be the means of sustaining and extending a work so hopefully begun.

The information comprised in the bishop's letter is so interesting and important, that the committee have deemed it advisable, as in the former instance, to lay it before the members of the society in a separate tract. They trust that it may, through the influence of the grace of God, awaken the sympathy and excite the prayers of very many: so that his blessing may largely rest on the missionaries—the converts, and the surrounding heathen population, his word have free course and be glorified—and a numerous and pure Christian church be gathered and consolidated, to the praise of the glory of his grace.

BOHYRUP, NEAR KISHNAGUR.

Oct. 30, 1839.

I have now been twelve days in the midst of the mission villages of the station, accompanied by my chaplain, the Rev. John Henry Pratt, and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work it is—and a great one, I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts: "Being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ"—a work at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the churches in the apostolic times demanded, and without which, the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, adoration